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THE QUAKERS Catechiſm:

In Anſwer

To that of the *Diſſenters.*

With ſome Reflections on a Letter, lately ſent from the *D---l* to *F----h F---b.*

London, Printed in the Year. 1703.

The PREFACE.

Reader,

I could heartily have wiſhed that no occaſion of this had offered it ſelf, among thoſe People who wou'd to be the moſt unblemiſh'd and pureſt Sect in the Unive But alaſs! all is not Gold that Gliſters; a Woolf Woolf ſtill tho in a Sheeps-skin, and a ſtinking the ſame, Beaſt and altogether as miſchievous, when Lamb Skin.

However far be it from me to reflect on all that Soc in general on the account of ſome, who unworthily tend to be Members of that peacable Flock; No, it the Pagan, and not the Chriſtian Quaker *that I poſe in the inſuing Lines; and indeed to tell thee Truth the deſign is not ſo much to amuſe any Frien but realy to get ſomething elſe by the Bargain: T it may ſerve to convince the Men of the World, t if ſuch Vices look ſo Ill under the demure Garb a Sanctified Friend of the Light; it ought to g but ſlender Reputation when dreſt up in any other Ha whatſoever.*

T. D.

Queſtio

THE Quakers Catechiſm, &c.

Queſtion.

WHat is thy Name? *A.* Sincerity. *Q.* Who gave thee that Name? *A.* My friendly Godfather *George Fox*, and the other Brethren. *Q.* In what manner did they beſtow that Title upon thee? *A.* Not by Water as the fleſhly minded People perform it. *Q.* How then? *A.* After a more refined method, by the motions of the Light within. *Q.* And pray, what wonderful effects does thoſe warm inward Glimerings produce? *A.* Sometimes one thing and ſometimes another, performing various workings according as the outward Light is preſented with ſuitable objects. *Q.* Rehearſe ſome of the particulars as far as thy frail Memory can repeat. *A.* Sometimes it works ſo powerfully that my Bowels extend in a large meaſure to my own Handmaid *B*---- (ſhe being very Handſome, and of a peacable and meek Spirit) inſomuch that I forſake my boſom Friend, and go in unto her and ſhe ſuddenly Conceiveth according to the time of the Light within her. And at other times it produces, ſuch warm and vigorous Reſolutions that I can ſcarce contain my ſelf from laying my ſoft hands on my young Dau-

Daughter in Law, whoes desires are more then luke warm towards the Son of a certain back-slider; Daily Longing yea Longing Nightly also, till long, be chang'd or joyn'd to the deed *Done*: These and many Truths relating to the motions of the Fleshly Light are often put forward by the Spirit; but the time will not allow me to unfould the mistry of these things, I tell thee only in part, and thou mayest in part guess at the rest. *Q.* Well thou hast satisfied me at present: But pray tell me what *George Fox* and the other Godly Brethren did for thee?

A. First, they learnt me to Cheat the Wicked, Secondly, they learn't me to be very Chast unless with a a Friend in a Corner, Thirdly to be as cunning as a *Fox* and as harmless as a *Serpent*; Forthly, To hold my own but get what I can from other Folks. Fifthly to wear no Lace, nor long powdered Wiggs, but seem as humble as a Saint and as proud as the D--l. *Q.* Why do not Friends allow the Complement of the Hat among themselves; when without any scruple they accept that ceremony from others.

A. Because they would have no body respected but themselves. *Q.* Pray tell me why thee and the rest of our friends will not agree to take an Oath, when it is tender'd according to the known Laws of the Kingdom? *A.* Because our Lyes will pass muster as well, or better, without Swearing than the Carnal Man's Words, tho' never so true, with a thousand Oaths and Curses. *Q.* My

friend, thou couldeſt not attain to theſe things of thy ſelf without the ſpecial favour and aſſiſtance of thy old friend of Darkneſs; therefore let me hear what Meetings thou frequenteſt? *A.* Every First Day I trudge to *Grace-ſteeple ſtreet* Meeting, and on Fourth Days (tho' 'tis only for faſhion ſake) I viſit the holding forth, at the reſemblance of a Peel in the Street, (by the Wicked ones) called St. *Johns-ſtreet*; but for the *Bull and Mouth* in St. *Martins Le Grand*, it favours ſo much of the Beaſt, I am aſham'd to be ſeen in't, tho' I deal in Horns as much as another. 2. Hath not the meaſure of the *Light* within thee, fitly qualified thee to hold forth upon occaſion? *A.* No otherwiſe than to accomodate my Handmaid *B*....., with whom I laboured more abundantly; notwithſtanding which, the backſlidings of the Fleſh was ſo engrafted within her earthly Tabernacle, that ſhe required a much larger meaſure of Ability than my frail Body was capable of; However having done my endeavour according to the Diſpenſation of the Spirit, and ſhe fill'd with the Bowels of Compaſſion towards me, I gave her leave to depart, which ſhe accordingly did with exceeding great Joy. Q. Well friend, I ſee thou haſt made mighty improvement of thy Carnal wanderings in the path ways of Iniquity; but how doſt thou think to get rid of this Female incumberance? *A.* Truly I intend to give her my Bountiful

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diſpatch to the Land of Promiſe, in order to the extinguiſhing our Backſlidings. Q. What doſt thee mean by the Land of Promiſe?

A. The Country afar off, where the Righteous inhabit called *Penſylvenia.* Q. Is not *George K--th*, that Weather-cock of Divinity, and Thunderbolt of Religion in that Country?

A. Yea verily, I am afraid that Inſtrument of Satan is ſent over thither to buffet the Brethren.

Q. Is our Elder Brother and fellow Labourer in the Light, *W. P.* in thoſe Parts to gain-ſay him? *A.* No, he is remote from thence, but the beſt on't is, they care no more for Religion, if any thing elſe lies in their way, than thee & I do, and I am ſure we are true blew Quakers

Q. Is not *George* himſelf of that Complexion too? *A.* Yea, and has a larger gift in thoſe Diſpenſations; witneſs his leaving the Doctrine of the *Light*, holding forth in *Turners-Hall*, drawing the very Elect from the Motions of the *Light* within, leading Captive fooliſh Women, to their own and his Shame: And behold! ſuddenly after this, he departed from this People alſo, and joyned himſelf with a much worſe Community, even with the very out caſt of *Romiſh* Superſtition: Q. And pray what is become of his followers, and forſaken Auditors?

A. They are all leap'd out of the Frying-Pan into the Fire; for they are now under the Management of a ſtrict maintainer of Cats Whiſkers,

kers, and muſt look as terrible at their approaching the Holder forth, as *Tom Hickathrift* that kill'd the Giant; who if he had been without thoſe Emblems of Victory, his Brains had been knock'd out the firſt onſet. Q. Truly this is very remarkable, but what doſt thee ſay to the Letter that ſome report was ſent him lately from the D---l? *A.* I believe 'twas of Old *Nicks* own wording, taken in Short Hand by ſome of his School Boys, Counterfeited by his Journey Men, and Publiſhed by his Servants.

Q. Away with this fulſom Boar Cat of Divinity, if nothing but ſmellers and outlandiſh Muſchatoes will down with him, let him take a Journey to renowned *Wales* and Preach to the Goates and Poll Catts on the Mountains of St. *Taffy*. But prethee let me hear how thee behaveſt thy ſelf in thy Daily Converſation? *A.* To be brief, I'm a Lamb in my Houſe, a Saint in the Meeting; a Woolf in the Town, a Knave in my Shop, and the D--l in a Corner. Q What doſt thee mean by the D--l in a Corner?

A. Two things viz. Firſt, having a pretty Female in a dark Hole, ('tis no matter whether Pure or Profane) I take 'ſpecial care, leaſt the glimerings of Light ſhould glance too much upon us, and make a Diſcovery. Secondly, and laſtly, having made all things ſecure, I am as boiſtrous in that ſecret of Iniquity till I have

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finish'd the task, as ever *Oliver Cromwel* was to robb the right heir of his Birthright.

Q. What Opinion hast thou of our Brethren the *Presbyterians?* *A.* Not quite so good an Opinion as they have of themselves; But to deal plainly with thee, they are as like thee and I, as if we were natural Twins. Q. Wherein the do they resemble us? *A.* They all have the knack of playing the Knave &c. under the Notion of Sanctity as well as we, they can Whine, Pray, Lye, Preach and Disemble, and so can thee and I. They can Equevocate Applaud the Doctrine of The Spirit, Condemn all Decent order in Christian worship, and in its room set up rediculous Antick, and fooliſh Mimickry; and so do we. Q. Is there no vissible distinction besides the Ceremony of the Hat, &c. *A.* Yea verily in this one particular; we pretend to a Peaceable, Meek, and Harmless Disposition, but they were always accounted and that justly too, to be the very Dregs and Rubbish of Confusion and Disorder. I have no more to add but bid thee heartily farewel till the next oppertunity.

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FINIS.